

The Spiritual News.

A RECORD OF THE PROGRESS OF SPIRITUALISM IN GREAT BRITAIN.

No. 1.—Vol. I.

LONDON: DECEMBER 1, 1870.

PUBLISHED MONTHLY;
PRICE ONE PENNY.

"THE SPIRITUAL NEWS."

THE little journal which now greets the eye of the reader is started as a companion to *The Spiritualist*. It will ease that journal of much of the pressure upon its space, and enable us to give a fortnightly, instead of a monthly, supply of news. Another advantage is that it will meet the wants of those who desire a Spiritual periodical of this particular description, at the price of not more than one penny. Although *The Spiritual News* is a small paper, and necessarily so from the present dimensions of the Spiritual movement in England, an endeavour will be made to gain for it the reputation of being of good quality; but the verdict upon this point will, of course, rest with its readers.

The noble movement which this little journal is intended to aid, is now making rapid progress in Great Britain. Day by day, inquiring men and women begin to search out truth for themselves, and soon receive through Spiritual manifestations a conclusive answer to the all-absorbing question—"If a man die, shall he live again?" Everywhere in nature we see what men call "evil" intertwined with good; thus fire is good, but uncontrolled by intelligence it may work too forcibly in a wrong direction, and become in that instance an "evil." Food is good, but too much will kill a man. In like manner Spiritualism is an inestimable blessing, though it has its dangers, and these dangers can be brought under control as patient research and hard work add to our knowledge of the subject. Spiritualism not only scientifically demonstrates beyond question that men live after the death of the physical body, but it drives away all the terrors of the grave by revealing the glories of the beautiful land beyond, and proving that death has *not* necessarily the power to sever us from those we love. It also clearly proves that what a man sows that shall he also reap, and that no act or thought is secret, for on all sides every living soul is surrounded by a cloud of witnesses. The absolute knowledge that these things are true is calculated to benefit the whole human race. A large proportion of Christian Europe is now engaged in throat-cutting, and many governments are spreading pauperism and starvation among millions whose interests they profess to serve. All these things prove how little we have advanced beyond the level of our savage ancestors, and show that it is indeed time for the dwellers in the Spirit Land to try to bring holier influences home to the hearts and intellects of men, and to let them know that their happiness beyond the grave depends upon the deeds they do.

We trust the same friendly reception will be given to *The Spiritual News* as that which greeted the advent of *The Spiritualist*.

EXTRAORDINARY SPIRITUAL MANIFESTATIONS.

LAST Friday night, two *séances*, with an interval of one hour for supper between them, took place at the residence of Mr. S. Guppy, 1, Morland-villas, Highbury-hill-park, N. The manifestations were due to the presence of the celebrated non-professional medium, Mrs. E. Guppy. Eighteen ladies and gentlemen were present, the whole forming a friendly party, met for the purpose of celebrating the birthday of Mr. Guppy. The *séances* took place in total darkness, in a drawing-room of moderately large size; the guests were seated in irregular order, at all parts of the room.

Many physical manifestations took place; some Turkish bells were heard floating about at all parts of the room, and round the heads of the guests, and some tunes were well played on them all the time they thus floated. A tambourine was carried about and played upon in like manner. Now and then at one part of the *séance* phosphorescent lights were seen shooting about the room, and one of especial brilliancy shot from the table to the ceiling. Miss Neyland was instantaneously moved, chair and all, to a spot about four feet from her original position. The table rocked about very much during the evening; in fact at times so violently that at last the leg of it was broken; some rope-tying experiments, *à la Davenport*, were tried with moderate success. We, however, purposely pass over many things which were of much interest to those assembled, in order to give more attention to manifestations which, although produced in the dark, occurred under such test conditions as to be evidence to the outside public.

Those assembled expected to receive flowers from the spirits, as usual at Mrs. Guppy's *séances*, but the table signalled out that fruits would be supplied, and that each person in turn might choose two kinds of fruit; and in nine cases out of ten each guest in the large dark room received the fruit asked for, and some cases instantaneously, the said fruit being usually placed in the open hand of the asker, or in the lap.

1. I asked for an apple, and it was found on the sofa when a light was struck. Afterwards I asked for a banana, which was thrown on my hand a minute afterwards.—N. F. DAW, Portman Chambers, Portman-square, W.

2. I asked for a banana, which they placed in my hand after almost all the other fruits had been given. They afterwards placed an apple in my hand, for which I had not asked, and I felt the hand giving it to me as clearly as any human hand. I asked for a "custard-apple" from Canary, and they said they could not give it me.—GEORGINA HOUGHTON, 20, Delamere-crescent, W.

3. I asked for grapes, and some time afterwards they were placed on my dress. I next asked for anything they pleased, and a hand which I felt,

placed filberts, almonds, raisins, and other small fruits in my lap.—HELEN LOUISA CHEVALIER, 21, St. Ann's Villas, Notting-hill, W.

4. I asked for a pear, and it was picked up on the floor when a light was struck. An orange was next given me, which I had not asked for. Then I asked for a bunch of raisins, and some minutes afterwards some raisins without stalks were thrown to me wrapped in paper.—HELOISE C. C. SCOTT, 76, Tavistock-road, Westbourne-park, W.

5. I asked for a bunch of black grapes, as the *séance* was a dark one, and colour undistinguishable, and they were thrown into my lap instantly. I next asked for a green fig, which was also thrown into my lap at once.—AMELIA C. WILLIAMSON, 76, Tavistock-road, W.

6. I asked for a lemon, and some time afterwards it fell at my side, hitting my arm. I asked for a pine-apple, but they said they had not one.—EMMA SHORTER, 23, Russell-road, Holloway, N.

7. I asked for a cocoa-nut, and immediately a large one was given me. I next asked for a Brazil-nut, which was presently dropped near me. The cocoa-nut proved to be a pound and a-half in weight, when it was weighed after the close of the *séance*.—THOMAS SHORTER, 23, Russell-road, Holloway, N.

8. I asked for candied peel, and some time afterwards it was placed in my hand, by a hand which I felt. I next asked for a quince, which was instantly thrown in my lap.—SARAH PEARSON, 7, Guildford-place, Russell-square, W.C.

9. I asked for a medlar, and soon afterwards it was put in my hand by a hand which I felt. After that I asked for a pomegranate, but a quince was thrown in my lap. A hand made a sound upon my dress, and upon the dresses of four persons near me, which is my departed mother's signal to me of her presence at *séances*.—MARY PEARSON, 15, Harper-street, Bloomsbury, W.C.

10. I asked for an orange, which dropped near me some time afterwards. I next asked for some white grapes, which were given to a neighbour and handed to me.—GRACE EMILY COMBES, 15, Harper-street, Bloomsbury, W.C.

11. I asked for a Brazil-nut, and one was put on the table. I next asked for a laurel berry, and did not receive it.—WILLIAM H. COMBES, 15, Harper-street, Bloomsbury, W.C.

12. I asked for a bunch of grapes, and in about five minutes they were placed in my hand. Afterwards a red capsicum was placed in my hand.—SAMUEL GUPPY, 1, Morland-villas, Highbury-hill-park, N.

13. I asked for a fig, my dress was pulled three times, and the fig lay at my feet. Next I asked for an almond, and three were quickly put in my hand by a hand which I felt. A medlar was also given me.—ALICE ELLIS, 29, Devonshire-street, Queen's-square, W.C.

14. I asked for a pomegranate, and immediately I was gently tapped upon my knee with the fruit. Next I asked for walnuts, and some minutes afterwards two walnuts and one Brazil-nut were thrown to me. I was repeatedly touched by spirit hands.—EDWIN ELLIS, 29, Devonshire-street, Queen's-square, W.C.

15. I asked for a capsicum, which was at once, while I was asking for it, put in my mouth. I also asked for a prickly pear, some biscuits, and preserved fruit, all of which I received. I also had some grapes.—LIZZIE NEWLAND, 1, Morland-villas, Highbury-hill-park, N.

16. I asked for some barberries, a pear for my little boy Tommy and a quince, all of which they brought immediately. I began to eat the fruit, so Miss Houghton said, "It would serve you right if they put a capsicum in your mouth," and instantly it was done.—ELIZABETH GUPPY, 1, Morland-villas, Highbury-hill-park, N.

17. I asked for a pine-apple, and the instant the last word of the request was spoken, something luminous shot in a curve three or four yards long over the heads of the company from near the top of the wall opposite me, fell at my feet, and rolled under my chair. I picked it up and found it to be the top and leaves of a pine-apple, with no fruit attached; when picked up it was not at all luminous anywhere, but the spot where it first fell was marked with several luminous streaks, which smoked, glowed, and smelt like phosphorus, and they remained visible to all of us for some minutes. I rubbed the streaks with my fingers, but could feel nothing liquid like phosphoric oil on the carpet, and the luminosity did not come off the carpet on to my fingers. Wondering at the instantaneous reply to my request, which was unknown to any mortal but myself until spoken, I asked, "Can you sometimes read the thoughts of some of those present, so as to know beforehand what they will ask?" The table gave three heavy thumps, the signal for "Yes." I next asked for bread-fruit, and the table signalled "No." I then asked for a capsicum, and some minutes afterwards a hand placed a capsicum in my fingers. I tried to seize the hand, but could not catch it, and was equally unsuccessful all through the *séance*, during which I was frequently grasped by hands at different parts of the body, and my hair was pulled many times; the owners of the hands could evidently see to perfection; if they grasped my foot, or hand, or ear, they did it at once without feeling about for it, and the hands seemed to melt away instantaneously. I asked for a South American cactus, which was not brought; a medlar, which I did not ask for, was put into the centre of my hand.—WILLIAM H. HARRISON, Wilmin-villa, Chaucer-road, S.E.

Eighteen guests, as already stated, were present, and the evidence of seventeen was taken down as above, but one of the visitors left at the end of the first *séance*. This lady, whose name and address we have not had an opportunity of asking for permission to publish, asked for a melon, and one weighing four pounds was handed to her. Later in the *séance* this great water-melon was cut into six or eight large pieces by the invisibles, and some of those assembled were first made aware of the fact by the pieces being squeezed, wet side downwards, upon their hands. This sudden application of some cold wet substance, from which liquid poured copiously down the garments, caused a general outcry and a demand for "a light." When a match was struck, the consternation changed into merriment, coupled with a few protests about the effect upon the dresses. During both *séances* a dog in the lighted entrance hall outside the room barked and whined very much, not as if in terror, but as if it saw strangers about. Mr. Guppy threatened, in a good-natured way, to "cut up" the said dog, and the table gave one indignant blow upon the floor, signifying "No." Somebody remarked, "You love the little dog too much, don't you?" and the table gently signalled, "Yes."



THE DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

THE usual weekly meeting of this Association was held at Line Cottage, Navarino-road, Dalston, last Thursday evening. Seventeen members were present. The 23rd Psalm having been read, and the hymn "Shall we gather at the River" having been sung, the usual circle was formed, under the leadership of the President of the Association, Captain J. Watts.

The controlling spirit of the circle, a relative of the President, manifested by tilting the table, and gave the peculiar movements indicative of her presence. Several short communications from other spirits having been received, they expressed a wish that Mr. J. J. Morse, the trance medium then present, should sit for communications.

Mr. Thomas Blyton, the Secretary of the Association, then briefly introduced Mr. Morse to the members.

Mr. Morse was almost immediately entranced by the Spirit familiarly known as the "Strolling Player," who, in his usual jocular vein, gave some bantering, but good advice, to the members, and then rendered what he called a reading, *à la* Dickens, "The Dying Child," with great pathos and force. This sketch, he said, was original.

Tien Sien Tie then controlled the medium, and spoke to the following effect:—"There should be a desire on the part of all present to find out the truth, which could only be obtained by patient search; nor must they be disappointed if truth does not at once come to the surface. The temperaments of the members of the circle should be carefully studied. Fair and dark persons have not the same characteristics. To place them side by side at a circle was wrong; there being no harmony of thought between them, discord could only be produced, and harmony in the spirit circle is absolutely essential. The differing dispositions being harmoniously placed, the surface of the table is enveloped, as it were, in a mental envelope; descending through the medium of this envelope the spirits find out the receptive capabilities of the medium. The dark person will probably prove a medium for physical manifestations, tilting, &c., and one through whose brain impressions could be given by the spirits. But the development of the impressional faculty depended entirely upon the higher faculties of the medium, according to the interest taken by him in the subject. In the earlier stages of this development it is difficult to distinguish between external impression and internally evolved thought. Confidence is the first thing requisite. This confidence could only come by experience. The right method was to systematise the mixed ideas that from time to time come into the mind. Many impressional mediums spoil their faculty by keeping back the impressions they have received, and asking themselves, "Can it be? Is it so?" &c. This is a very injurious proceeding, and they should narrate their impressions and have them confirmed or negated by answers through the table, or other means. By so doing they would gain the necessary confidence, and enable the spirits to separate the spiritual and internal. A person of another temperament would develop as a trance medium. This mediumship is generally developed in persons neither wholly light nor dark. The fair person, who exhibits frivolous peculiarities, is generally more susceptible to spiritual influences, and would sooner develop trance mediumship; but great injury is done to the mediums by themselves, through ignorance of the proper conditions necessary for their development, and disobeying the injunctions given to them. Trance mediumship is one of the most trying and exhausting modes of communication. The physical condition of the medium has to be overcome, and the mind kept free and clear from preconceived ideas and notions; and so it is, that at the commencement of entrancement, a thorough revolution of the whole organisation takes place, producing discomfort, and in many cases a state of mind bordering on insanity. The first requisite is, a calmness of mind upon all occasions, not only at the circle, but in daily life. Quietness and evenness of temper are necessary. Another requisite is a careful attention to diet, proper discrimination as to kinds of food, and the mode of their preparation. A fair amount of exercise should be taken, and thorough ablutions performed daily. Attention to these matters will bring about a calm and even state of mind. The same line of conduct applies to other mediums. The circle there assembled could not proceed in a better manner than it is proceeding at present. The road to knowledge is not even or straight, it is uphill, and that hill has been fitly named "The Hill of Difficulty." A seer is useful in a circle, he can see the spheres which surround the members, and tell which attract and which repel each other, so that by re-arrangement of the sitters harmony may be produced, and good manifestations obtained. Many think that a feeling of devotion is necessary at the spirit circle to bring useful results; but after all what is it but the expression of our highest conceptions of what is truth? And after all, what is truth but knowledge? and how can we get a comprehensive knowledge without an idea of facts? how get the facts unless we ascertain for ourselves? Therefore, philosophically considered, devotion is but an expression of the amount of knowledge we have gained, and it matters little whether we clothe that in high flown language or soul-felt utterances. The simple desire for truth is all-sufficient. The desire for frivolity will draw it. Evil desires will attract undeveloped influences. Again, if we fear evil, we must have some relation to it."

THE MEETINGS AT THE BEETHOVEN ROOMS.

MIRACLES.

ON Monday, November 14th, the first of a series of weekly *soirées* was held at the Beethoven Rooms, Harley-street, Cavendish-square, under the presidency of Mr. Benjamin Coleman. Many well-known friends of the Spiritual movement were present.

Mr. Coleman said that it was just five years ago since he commenced a movement of that character in these rooms. Just as he began, Mrs. Emma Hardinge arrived in England, and her addresses so delighted the listeners, that she occupied the platform evening after evening. By a strange coincidence, just as he began the present series of meetings, Mrs. Hardinge had arrived in England again from America. Several papers of interest would be read at the forthcoming meetings, and he hoped that the step would place Spiritualism on a higher platform than it has yet occupied in this country.

Mr. A. R. Wallace, F.L.S., President of the Entomological Society, then read a long paper entitled, "An Answer to the Arguments of Hume, Lecky, and others, against Miracles," which paper is printed in full in the last number of *The Spiritualist*. He did not discuss the question whether miracles be true or false, or whether Spiritualism be a fact or a delusion; but he demonstrated that the arguments brought against them by those who refuse to observe the facts are fallacious.

The President then invited a discussion upon the paper. For some time nobody rose, and it was evident that there was no opposition.

Mr. T. Shorter then rose, and said that it would clear the ground, and do away with much confusion, if definitions were given of the meaning of the terms "law" and "nature." He thought that the general meaning of the term "law" was, "certain sequences which always follow each other in regular order;" and

perhaps the best definition of "nature" was, "the material universe, its properties, phenomena, and sequences." If this latter definition be accepted, then the word "supernatural" is a right one to use, as it means something above nature. With reference to one point in the paper, where evidence is given how certain men have been raised in the air at different times throughout all history, Mr. Wallace might not be aware that, in the Spanish Royal Library at Salamanca, there is a book, written by a monk, on the levitation of the human body, which phenomenon was so common, about three centuries ago, in Spain, as to be looked upon as a disease. (Laughter.) The monk points out how the complaint may be avoided and cured. In learning the truth about these phenomena, it is best to put aside the question whether they be divine or diabolical, in order to first make sure of the facts. He thought that the scriptural miracles came under the definition given by Mr. Wallace, and that a careful study of the Bible would show this to be the case. A miracle means simply a "sign" of something outside nature, something which cannot be attributed to purely physical causes. Miracles may be Divine or diabolical. The Egyptian magicians, as well as Moses, worked miracles, so miracles do not prove or disprove any doctrine; the mere exhibition of power does not prove any truth; the turning of water into wine, for instance, does not prove the doctrine of predestination to be true. If we admit the reality of the supernatural world at all, it is but reasonable to suppose that its phenomena should be extraordinary.

The President then proposed that a vote of thanks be given to Mr. Wallace, who, he said, was a man of high character and intelligence, well received in the scientific world, and a proclaimed Spiritualist. At the very first meeting held in that room in connection with Spiritualism, Mr. Wallace was present as a strong disbeliever; since then he had investigated the subject, and ascertained for himself that Spiritualism is true.

Mr. Wallace said that an objection had been made to his paper, in a note put upon one of the proofs by the printer's devil, who asked him to explain how the whole world bore testimony, for thousands of years, that the earth went round the sun, and not the sun round the earth. His answer was, that the observations they made were true, but the conclusion they jumped to was not true. A scientific friend had pointed out to him that three centuries ago, a man came forward and testified that he had seen the barnacle-geese come from a barnacle, according to the popular superstition; but this was the isolated testimony of one man, not of numbers of men who testified to facts they had seen over and over again, during a long period of time. He should like to know of one single case where such a large amount of disinterested honest testimony has existed for a fallacy.

A Lady—There is the case of the sea-serpent. (Laughter.)

Mr. Wallace—That is not proved to be a delusion.

Mr. Debenham—How about Joanna Southcott? A great many believed that she worked miracles.

Mr. Shorter—I think there was no allegation that she worked miracles; she prophesied certain small things, some of which came true, and some did not.

Mr. Debenham—And how about Joseph Smith's miracles?

Mr. Wallace—I said that no miracles had grown around Joseph Smith, which should have been the case had Mr. Lecky's theory been a true one. His followers believed on "faith;" their belief was not founded on evidence, for these two kinds of belief are altogether different things. In my paper I have spoken only of the testimony of people who have been convinced against their will by facts which they saw and tested for themselves, in the presence of other witnesses.

The proceedings then closed, and the visitors adjourned to another room for refreshments and friendly conversation.

VALENTINE GREATRACKES, THE HEALING MEDIUM.

ON Monday evening, November 21st, Mr. Thomas Shorter read a paper at the Beethoven Rooms on "Valentine Greatrakes," a healing medium, popularly known as "The Stroker," who in the days of Charles II. wrought many wonderful cures in the same fashion as Dr. Newton recently did in London. Valentine Greatrakes was High Sheriff of the County of Waterford, and he cured so many people of their diseases that the clergy ordered him to cease healing them, and the Lord Bishop warned him that he must not do such things in his diocese. The cures effected by Greatrakes were acknowledged to be real by many lawyers, doctors, noblemen, and by the Royal Society; he was invited by the King to come to London, and he cured the sick poor in Lincoln's Inn Fields without charge.

Mr. Pritchard, in speaking of the fact that Greatrakes sometimes drove the pains from one part of the body to another, before they would leave the patient, said that he had done the same when mesmerising his wife. Once she had a pain in her knee, and he made passes over himself instead of her, when strange to say, the pain left her and came into his own knee. When he sent her to sleep by the exertion of his will, he felt as if the power were drawn from his eyebrows. In making passes, he felt as if the power were drawn from his fingers. He could not explain these things, but stated them as facts.

Mr. Coleman (the president), Miss Houghton, and Mr. Leighton, took part in the discussion, in the course of which spirit raps were heard upon the table and furniture near the platform, owing to the proximity of Mrs. Guppy and other mediums.

A Spiritualistic Society has just been formed at Kilburn, under the presidency of Mr. C. W. Pearce. The secretary is Mr. A. C. Swinton, 5, Cambridge-road, Kilburn.

THE ARRIVAL OF MRS. HARDINGE.—Mrs. Emma Hardinge (Mrs. Britten) arrived in London, from New York, with Mr. Britten, about a fortnight ago. A public meeting to welcome her, got up chiefly by Mr. Burns, was advertised to some extent on Friday, November 18th, and was held on the following Tuesday in the Cambridge Hall, Newman-street, Oxford-street. Mr. Coleman, who chanced to be present, was invited to preside. Several complimentary resolutions were passed, and Mrs. Hardinge, in comparing the Spiritual movement in England with that in America, said that English Spiritualists want more of the loving spirit which animates those in America, whilst those in America want more of the intellectual power of some of the English people. She also said that Spiritualism now stands erect in America as a religion. The President objected to any attempts to make a religion of Spiritualism, but from a portion of his remarks, while he spoke of religion, it appeared by the context as if he were thinking of "creeds." Considering that the weather was bad, and that many Spiritualists did not know that the meeting was to come off, there was a very good attendance. We think that it was a mistake, made, however, with the kindest and best intentions, to call this meeting in such a hasty way, when so many would have been glad to combine to give more effect to the kind feelings with which Mrs. Hardinge is welcomed back again, by giving her a reception at least equal to the gathering which said farewell to Mr. Peebles. However, knowing that the intention was good, Mrs. Hardinge is one who will willingly overlook the little accidental circumstances already mentioned.

LIFE IN THE SPIRIT WORLD.

THE following spirit message was received at Judge Edmond's circle in New York, through Dr. G. T. Dexter, medium:—

Let it be understood, then, first, that this is a world occupied by spirits, or, rather, men, women, and children, mingling as their desires, tastes, inclinations, or pleasures impel them, accomplishing and carrying out the great objects of their formation, the development of the spirit itself to that exact state when and where it will manifest the properties and attributes so corresponding to those of the Great First Cause, that they can live and exist eternally in direct communication and connection with all that possibly can be known or realized as God; and, second, that the different spheres are localities assigned to the progressed spirits, and they represent a state of elevation, and are reached only by a still more sublimated and refined materiality and advance of knowledge and goodness of the soul than belonged to the bodies or spirits occupying the sphere below.

Now, when I arrived at the sixth sphere, I found myself surrounded by spirits whom I had known on earth, and was immediately made a member of a community, composed, for the most part, of spirits of relatives or friends with whom I was connected in life. The newness of everything impressed me with delight. The air was pure and the whole heavens were bright and clear beyond all comparison. I saw no difference in the sky, except its brightness and purity; and on looking abroad on the earth, I could detect no difference in its appearance from our earth, except in the heavenly beauty and harmony in the arrangement of the landscape. The diversified character of the scenery, the mountains, not ragged and steep as on earth, but rounded with every regard to the harmony and beauty of all the other scenery. The trees, the rocks and mountains, the flowers and birds, the gushing torrents and the murmuring rivulets, the oceans and rivers, man, woman, and child, all passed before me, so far excelling everything I had conceived or imagined in the beauty of form, in the glorious demonstrations of their nature, in the palpable and evident exhibition that they were beings who inhabited an earth near to the gates of heaven, that my spirit, lifted beyond itself, sprung forth in one spontaneous gush of love and praise, and I blessed God who had vouchsafed to me the privilege I then enjoyed.

We occupy earth—tangible, positive earth—as much as your earth; but the advanced state of both spirit and locality renders it unnecessary for us to labour much to obtain food for the support of our bodies. Then, again, the earth brings forth spontaneously most of the food required for our bodies. And I would say, the advanced spirits do not require as much food as those who are below them. Their bodies, in every sphere to which they are elevated, lose a portion of their grossness, and as they are more refined, they become more like the spirit itself. We have trees—real trees and flowers, and mountains and rivers, and rocks, and everything material; but you, who have travelled into some unsettled and far-off lands, can realize the great difference there is in your own land in the various manifestations of nature. You can behold mountains on mountains piled to heaven, and at their feet vast plains spread out, where not one blade of grass, not one green twig, gives evidence that it is fit for the habitation of man. You can go farther, and behold the rugged and barren places which have been conquered by man's indomitable efforts. The dark forest which for ages covered the land has fallen before the determined energy and labour of man; and the sombre recesses, fit habitations for the bear, the tiger, or some poisonous reptile, have been made to yield to man a tribute of labour, of effort, of *mind*. Thus, when comparing this condition of things, your mind can the more readily perceive what is the state of those worlds fashioned for the residence of spirits, whose minds, filled with knowledge, and incited only by the strong feelings of love and adoration to God, are placed there to live, to inhabit that earth, and to form just such connections and associations as the same spirit did on earth.

ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

On Thursday evening, November the 17th, the St. John's Association of Spiritualists held its ordinary weekly *séance*, commencing at eight o'clock, at St. John's Hall, Corporation-row, Clerkenwell. The admission was free. A few slight physical manifestations were obtained, after which Mr. Woolnough, the medium, was entranced, and the spirit who controlled his organism announced himself to be ready to answer any questions.

THE CONTROL OF MEDIUMS.

A Visitor asked—Is not the medium sometimes controlled before he is fully entranced?

Answer—Yes, and then his own mind acts more upon the answers. Mediums ought not to read books, and thus get the contents of other men's minds into their heads; they should trust themselves to the pure teachings of their spirit guides, and they will then learn more than even your language is capable of teaching them.*

THE FUTURE OF MURDERERS.

A Visitor asked—Is there forgiveness hereafter for murderers?

Answer—Although the Lord in his prayer said, "Lord, forgive them, for they know not what they do," yet when we speak of "forgiveness," our Heavenly Father ever forgives. You must shun evils as sins against God. The forgiveness lies within the man himself; it is the same as when it is said "God is angry with the wicked every day;" and how many who do what they know to be wrong, feel that God is angry? To their minds He is angry, but He is not angry in reality, for in Him there is no change. As men's minds are, so do these influences work. When a man takes the life, as it is called, of a brother, the time comes when they are both in the other world; there he meets his so-called victim; in fact that victim is never out of sight, even if the murderer live on in the flesh instead of in the spirit world, and he cannot flee from him. Until he can get rid of the influence, he cannot have forgiveness. But it does not lay with your Heavenly Father to send some message down. Trouble not yourselves about forgiveness; but trouble yourselves that you do not repeat the act again. It would be a sad thing for murderers, had they not better judges than men in the flesh. Look at their surroundings from their

youth upwards, and suppose that any of you were placed in the same circumstances, then ask yourselves the question how much better any of you would have been than they? It is all very well for the rich, who have no occasion to steal, to call the poor man a thief; men should learn to look more kindly upon each other. Look at the many ragged figures which degrade this noble city of yours, and ask, "Who helped to make them into such figures?"—those who were so ready to kick them when they fell. Yet we are a Christian country and a wealthy country!

JOCULAR SPIRITS.

Mr. Miller—A few days ago I, who am a medium, went into a barber's shop at Hammersmith, and some spirits made a noise at the back of my head, as if ten drummers were thumping it; I was obliged to run out of the shop. Can you give me any explanation?

Answer—It is hard for those in the flesh to understand that as they see things and men around them, so is the spirit world with all its various amusements, and you happened to drop into the midst of a merry lot in the barber's shop. Do not put them down as "evil;" I should like to do away with that word, and to substitute "ignorant" for "evil."

MATTER AND SPIRIT.

Mr. Miller—If a man be bricked up alive in several feet of solid masonry, is it difficult for his spirit to get out?

Answer—Can electricity escape through an iron bar? It appears as a bar to you, but to electricity it is a hole in a solid atmosphere. Spirit is not subject to matter, but matter to spirit.

Mr. Miller—What is the effect upon the spirit when a man is blown to pieces, say by the explosion of a powder magazine?

Answer—Say that by some power your clothes were suddenly blown off, you would still be in the same place. Spirit is not subject to matter. Blow the body to atoms, the body is not the man, nor yet a part of the man, and the freed spirit smiles at those who scatter his body to the winds.

THEOLOGICAL QUESTIONS.

A Visitor—Does a man go to heaven or hell, according to the life which he has led on earth?

Answer—When a spirit wakes up in the next world, and his first surprise is over, he goes exactly where he pleases, but he is sure to stop in the society of those who have the same kind of loves as himself; he cannot rest anywhere else. According to his affections, so will he seek his companions. God casts nobody down, and the doors of heaven and hell are open to those who wish to enter either.

Questioner—But Christ talks of Dives being in torment?

Answer—If you wish to find hell in any locality, you may as well try to find the Garden of Eden in any locality. Hell is within a man, and so is heaven; if a man be selfish, that man is in hell, and there is no other hell in respect to locality at all. Those who enjoy life, and care not who starve, are in hell.

Questioner—Christ spoke of the "fire that is not quenched?"

Answer—The language is symbolical. Natural fire has no power over the disembodied spirit, which however may have a fire in the shape of conscience gnawing at its vitals.

Questioner—Christ said to the thief on the cross, "This day shalt thou be with Me in Paradise."

Answer—There is much doubt whether the man was not a political offender, and not a thief. Let the word "day" be a symbol of a "state," then the sentence would mean that in such a state he would be in Paradise. You read that the Lord "descended into hell;" how then could He have been with the thief in Paradise? You read that He preached to the spirits in Hades; how then could He have been in Paradise? If you are not satisfied with the answer, say so.

Questioner—We are told that the heart is sinful and desperately wicked?

Answer—That applies to the affections and not to the heart of flesh. If you wait for any special time when you shall find the Lord coming to make you one of the elect, you will wait a long time; He only wants you to walk justly, to love mercy, and not to be conceited.

Questioner—Will the wicked who are cast into hell, stop there for ever?

Answer—My friend, the Lord never casts any into hell. He is the all-loving Father, whose mercies are over all His works, and He casts none of His children into torment. Men go into torment of their own accord, and they are in hell as long as they love evil things. How long will it take for a man to turn from His affections, when he has been developing himself as a fiend all the time he has been in the flesh? How long will it take him to make an angel of himself? These dark spirits know not that they have angel friends over them, willing to help them when they wish to rise. Many of them remain so long in their low state, that you will not gain much by altering your ideas as to the duration of their suffering.

Questioner—How about men who are suddenly "converted," and thenceforth lead a good life?

Answer—To suppose that a man can change his affections suddenly is quite erroneous; it takes time. Men must work out their own salvation, and they cannot make angels of themselves all at once.

SPIRITUAL MANIFESTATIONS.

Mr. Miller—I was told that the influence of good spirits always feels warm to the medium. Is it true?

Answer—Yes, and there are cold spirits both in and out of the flesh. You often talk about the "cold shoulder," and that is the very thing which makes your vagabonds, and fills your workhouses. If one of these cold spirits lays hold of you, he will leave a lasting impression.

A Questioner—Is not the influence of cold spirits usually felt at the back of the head?

Answer—The spirits who come with cool breezes are not necessarily of a low order; I was speaking just now of those who make the very vitals of the medium shiver. The gentle external breezes you feel may be cool or warm, and both sensations be produced by the same spirit.

A Questioner—At a circle held a few nights ago, a seeing-medium said he saw three luminous rings round Mr. Cogman. Can you explain that?

Answer—Most of the things seen by seeing-mediums are symbolical, and intended to convey teachings which you should interpret; sometimes, however, the mediums see real things. The rings of fire should be at every *séance*, for they typify circles of love thrown around you. Our time is up now. I hope our theological friend will attend again; he will find it to his own advantage, though for a time he will like the old wine to which he is accustomed better than the new wine of the kingdom which he will receive from us. The theological tree has lasted for a long time, but its fruits are rotten.

Question—Who are you?

Answer—I am Swedenborg communicating under difficulties. The proceedings then closed.

* We have noticed that mediums who have had no education but that given to them by advanced spirits, have an intensely affectionate nature, beyond that which is common.—Ed.

Correspondence.

SPIRITUAL MANIFESTATIONS.

SIR,—At a dark *seance*, held on Friday, November 25th, at Mrs. Guppy's, the circle consisted of eighteen persons, of whom (by the direction of the spirits) only four sat at the table—Mr. and Mrs. Guppy, Miss Neyland, and myself. I had heeded the reproach given by my spirit friend on the previous occasion (as stated in *The Spiritualist*), and had put on the pearl ring, emblematic of her, and as we commenced the Lord's Prayer, I felt her take my hand with her warm living fingers, and, at each petition, she signified her concurrence either by stroking my hand or patting the ring. At the conclusion, I asked Miss Neyland (seeing-medium) if she saw any spirit touching me, and she said, "Oh! yes, the young girl, Môtée."

Some musical instruments were on the table, and among them one composed of seven metal cups (forming the scale), one above another, on a handle, which emit a bell-like sound when struck. Upon this they played "The Last Rose of Summer." They then struck one single note, and carried the instrument round and round the room until the sound had faded away, and so on with each note; after which they produced the most harmonious effect I ever heard, for they struck the deepest note, carrying it *once* round, above our heads, so that the room was filled with the vibrations, then the second in the same way, until at last we heard the vibrations of the whole seven, softened and blended into one another, forming, if I may so express it, a perfect rainbow of round.

We were all sprinkled lavishly with perfume.

The message was then spelled, "Faithful must wish" (for fruit), and afterwards, "Each must wish." I asked for a banana, and each of the others requested fruit of some kind; almost all the wishes being complied with, sometimes instantaneously, and sometimes with a little delay, one friend having a cocoa-nut weighing a pound and a-half, and one a melon that weighed four pounds. At length we were told to leave off, and return in an hour; so we retired to the adjoining room to have supper.

Shortly after our re-assembling, they commenced rocking the table in a very peculiar manner, as if to represent a vessel at sea, gradually increasing the speed, as if racing, and the movement became so vehement, that we feared the table would be broken, upon which Mr. Guppy said they were quite welcome to break it, when they immediately took advantage of his permission, making a complete wreck of it! We asked Miss Neyland what she saw, and she said it was the youth dripping with water, whom she had on other occasions seen near me; she also saw a steamer, partly under water, and another in the far distance; and at last, at the final plunge of the table, her dress and petticoat were drenched with water, and remained quite wet all the rest of the evening. She afterwards told me that she could not make out the name of the vessel, but she saw first a "C," and further on a "T." The *Carnatic* was lost in the Red Sea, while racing with a French steamer, and my nephew, whom she saw, was one of those who were then drowned.

Miss Neyland (chair and all) was suddenly brought across to my side, and Mrs. Guppy exclaimed that they were tying something round her throat. Miss Neyland said they were doing the same to her, and I felt something passed over my head round the back of my neck; but when I put my hand up to feel what it was, thus taking hold of it, they brought it in front of me, and then said we might have a light, when we found that we three were united together by a woollen band of druggut. There was then a little discussion about the Davenport manifestations, and one gentleman said he would be very willing to have his hands tied behind him, for the spirits then to take off his coat; but when we asked if they could do so, the answer was "Doubtful; but that they might be able to do it with another member of the circle," and we then ascertained that Mr. Guppy himself was to be the person. So his hands were tied together behind him, and then secured to his chair; but as soon as we were in darkness, we heard him expostulating very strongly as to their proceedings, for they were unbuttoning his waistcoat and emptying his pockets. After sundry requests on his part for a light, he at length obtained the desired permission, when we found that his coat and waistcoat were not taken quite off, but turned back upon his arms; his watch had been taken to one gentleman, his note-book and cravat to another, and his spectacles to me. He was now very anxious to be loosened, but the knots had been too firmly tied for those who had done them to undo them. We asked the spirits to free him, to which they agreed, and when the light was extinguished, did so in a few moments. We again lighted the candle, and Mr. Guppy, placing his coat on the table, requested them to put it on some one else, and almost as soon as the light was put out, Miss Neyland exclaimed, "They have dressed me in it," which they had done, having put the coat on her, and then buttoned it.—GEORGINA Houghton, November 28th, 1870. 20, Delamere-crescent, W.

THE Rev. F. R. Young, of Swindon, will bring out a new Spiritualistic periodical on the 1st of January next. It will be called *The Christian Spiritualist*.

This evening, Mr. J. J. Morse, trance-medium, will give an inspirational address to the Brixton Society of Spiritualists, at 10, Branksome-terrace, Acre-lane, Brixton.

On Monday, December 5th, Mrs. E. Hardinge will deliver an address on "Spiritualism and the Sciences," at the Beethoven Rooms, Harley-street. Subscribers and their friends are admitted by tickets, and those who wish to aid in the work are requested to communicate with Mr. Benjamin Coleman, 1, Bernard-villas, Upper Norwood, S.E.

THE YEAR-BOOK OF SPIRITUALISM.—We see by an advertisement in *The Banner of Light*, that the *Year-Book of Spiritualism*, edited by Mr. J. M. Peebles and Mr. Hudson Tuttle, has just been published. The first two articles in it are by Mr. A. R. Wallace and Mr. W. H. Harrison. Mr. Wallace is described as "Professor" and as "President of the Ethnological Society." Mr. Harrison is described as F.R.S., and likewise as President of the Ethnological Society. As neither of them hold the positions mentioned, as Professor Huxley is the President of the Ethnological Society, and as the titles thus given were not in the original manuscript of the articles, it is to be hoped that the said titles are not printed in the book itself, and that in future they will not be permitted to embellish advertisements. A "professor" may be a man who teaches some branch of science, or he may be a man who balances knives on the end of his nose, and brings six eggs out of a handkerchief.

CONTENTS of the last Number of "THE SPIRITUALIST":—Mr. John Bright on Spiritualism.—Mrs. H. B. Stowe on Spiritualism.—Spiritual Phenomena on board an Atlantic Telegraph Ship (attested by the captain and witnesses).—An answer to the arguments of Hume, Lecky, and others, against Miracles, by A. R. Wallace, F.R.G.S., President of the Entomological Society.—Meeting of the St. John's Association of Spiritualists.—Miracles.—Spiritualism in "Lothair."—Wonderful Manifestations through Mrs. Guppy's Mediumship.—Marvellous Spiritual Manifestations witnessed and recorded by Mr. C. F. Livermore, the New York Banker.—Spiritualism in Norwood.—The Harley-street Meetings.—Marriage of Mrs. Hardinge.—Spiritualism in Clerkenwell.—Dr. Newton's Portraits.—New Spiritual Societies.—Meetings at the Cavendish Rooms.—Mr. Home at the Seat of War.—Answers to Correspondents.—Published by E. W. Allen, 11, Ave Maria-lane London, E.C. Price 3d.

The Spiritual News.

The Spiritual News, published on the first of every month, Price One Penny, is issued in connection with *The Spiritualist*, published on the fifteenth of every month, Price Threepence. A good supply of news is thus given at fourpence per month.

Advertisements in *The Spiritual News* will be inserted at a charge of one shilling for the first twenty-four words or portion of twenty-four words, and sixpence for every additional twelve words or portion of twelve words. When five or more insertions of the same advertisements are ordered, a reduction of one-fifth will be made in these rates. All advertisements will be printed in closely-set type.

All letters intended for publication should be short, and to the point. Communications intended for the Editor should be addressed to the care of the publisher, Mr. E. W. Allen, 11, Ave Maria-lane, St. Paul's Churchyard, London, E.C.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

THE phenomena seen at spiritual circles are so unlike those at present coming within the ordinary range of human experience, that nobody should believe them on testimony, but all should test them personally, and believe nothing until the absolute knowledge is gained that honest denial is impossible.

The following gentlemen who are among those who have investigated the subject have testified that the phenomena of Spiritualism are real and true, and not delusion or imposture; and more or less of their testimony is regularly printed at length in the advertising columns of every number of *The Spiritualist*. Here are their names:—Mr. C. F. Varley, O.E., F.R.G.S., Atlantic cable electrician; Mr. William Crookes, F.R.S., Editor of the *Chemical News*, and the *Quarterly Journal of Science*; Professor De Morgan, President of the Mathematical Society of London; Dr. Elliotson, F.R.S.; Viscount Adare, F.R.S.; the Earl of Dunraven; Lord Lindsay; Mr. John Bright, M.P.; Napoleon III. of France; the King of Prussia; Mr. A. R. Wallace, F.L.S., F.R.G.S., President of the Entomological Society; Mr. William Howitt; Mr. Robert Chambers; Mr. H. W. Longfellow (poet); Professor Hare, of Philadelphia; Judge Edmonds, of New York; Governor Tallmadge, of Wisconsin; and Dr. Ashburner, of London. With such evidence to support it, as well as a literature of books and periodicals extending over the last twenty years, it is clear that Spiritualism deserves investigation.

HOW TO FORM SPIRIT CIRCLES.

An experimental trial at home, among family friends and relatives, often gives the most satisfactory evidence of the reality of spiritual phenomena. At the same time, as no fully developed medium is present among those who have never obtained manifestations before, the probability is that there will be no results. Nevertheless, it is a very common thing for striking manifestations to be obtained in this way at the first sitting of a family circle; perhaps for every one successful new circle thus started without a medium there are six or seven failures, but no accurate statistics on this point have yet been collected. When once manifestations have been obtained, they will gradually increase in power and reliability at successive sittings. The following is a good plan of action:—

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle. Wet, damp, and foggy weather is bad for the production of physical phenomena.
2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, very considerably delays the manifestations.
3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.
4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.
5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle is likely to attract a higher and more pleasing class of spirits.
6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.
7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps means "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.
8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to any body present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance. Information respecting the many kinds of mediumship will be found in Mrs. Professor De Morgan's book, *From Matter to Spirit*, published by Longmans; and this is a good book to read before trying to start a new circle.

A COMPLETE Set of SPIRITUAL MAGAZINES for SALE, besides several Odd Volumes. HEYWOOD AND CO., 335, STRAND, W.C. Where also may be obtained *Spiritual Magazine*, *Human Nature*, *Daybreak*, and the *Spiritualist*, on day of publication, Wholesale and Retail.

THE SPIRITUAL MAGAZINE, published Monthly, contains all the news of Spiritualism, and psychological articles by writers of ability. Publisher, JAMES BURNS, 15, Southampton-row, Holborn, W.C.

HEAVEN OPENED; or MESSAGES for the BEREAVED from our LITTLE ONES IN GLORY. Through the mediumship of F. J. T. With observations by Mrs. De Morgan. In neat cloth, 1s. In enamel wrapper, 6d. London, J. BURNS, 15, Southampton-row, Bloomsbury, W.C.

E. BIRD, GAS FITTER, PLUMBER, PAINTER, PAPER HANGER, PEWTERER, and HOUSE DECORATOR. Contractor for every description of House Repairs. No. 10, Branksome-terrace, Acre-lane, Brixton, and at High Holborn.

"JACOB, the Healer," from Paris, may be seen daily at his rooms, 33, Somerset-street, Orchard-street, W. between the hours of 2 and 6 o'clock. Fees optional. He is glad to meet "en seance" for healing purposes, at any private house, where such can be assembled in the evening.

FURNISHED APARTMENTS TO LET, consisting of a bed-room and sitting-room. An enquirer into Spiritualism preferred as a tenant. Terms 10s. per week, including lighting and attendance. Apply to T. Blyton, 74, Navarino-road, Dalston, E.

Printed for the Proprietor by JAMES BEVERIDGE, at the Holborn Printing Works, Fullwood's Rents, High Holborn, in the Parish of St. Andrew-above-Bar and St. George the Martyr, London, and published by E. W. Allen, Ave Maria-lane, London, E.C.

